whole Earth newsletter

Winter/Spring 1982 Vol. XI, No. 3

APR 12 1982

Photo: Paul Schuhmann

UCBWM director Emmett O. Floyd presents Medals of Honor to Jane and Theodore Feierabend for more than 30 years of service in India. Telfer Mook is at left.

A.D. Editor Meets Violence in Refugee Camp

"These people were being led like lambs to the slaughter." So spoke *A.D.* senior editor James A. Gittings as, with deep emotion, he described the raid by Salvadoran troops on a church-run refugee camp across the border in Honduras.

Jim was in Honduras on assignment in late November to bring to Christians in the United States a picture of the Salvadoran refugee camp in the village of La Virtud, Honduras. At the request of the United Nations High Commission on Refugees, La Virtud and other camps for Salvadorans are being "coordinated" or managed by the National Evangelical Development and Emergency Committee of Honduras. Called "CEDEN," this committee is an ecumenical service organization which was formed in 1974 after Hurricane Fifi, in large part through the efforts of United Church of Christ mission personnel and with funding from the Service Division of the United Church Board for World Ministries. CEDEN continues to receive support from the UCBWM through the U.S. ecumenical agency Church World Service. In addition, the UCBWM's Service Division aids in resettlement of Salvadoran refugees who have managed to get to the U.S.

Under the leadership of Sra. Noemi de Espinoza, who is a member of the UCC's partner church, the Evangelical and Reformed Church of Honduras, CEDEN has organized the Salvadoran refugee camps under various church and non-church groups. Together–with the help of many international and national volunteers–they try to provide basic services (food, shelter, health care, schooling) for those fleeing the brutal civil war in El Salvador.

Jim Gittings' trip to La Virtud was arranged through CEDEN by Gustav Kuether, formerly a missionary in Honduras and now the UCBWM's interim secretary for Latin America and the Caribbean.

When Jim and three other Americans arrived in the area where Honduras borders El Salvador, they were warned by a United Nations official that Salvadoran troops were active there. Still they were startled when uniformed soldiers suddenly marched into the village of La Virtud at high noon. "They come each day at this time," someone said, glancing at his watch.

From the distance there came a sudden shout. "They're in the camp! They're taking the men away." The four Americans and some French and German volunteer doctors pile into a jeep and head for the camp. A very young trooper in plain clothes is leading a file of prisoners toward a nearby river, the boundary with El Salvador. Their thumbs are bound behind their backs. The doctors recognize some of their patients. "There's Pedro! There's Miguel!" The soldier in command, obviously terrified, swings about, points his submachine gun at the Americans, and orders them to leave. The children are crying, "Mi papa, mi papa!" A young woman doctor from Germany makes a dash toward the line of prisoners shouting, "Let them go!" The Americans yell, "Prensa international! International press! The whole world will know!"

Ultimately the troops do evaporate, abandoning the prison-

Continued on page 2

ONE GREAT HOUR OF SHARING – SEE PAGES 7 - 10

Continuing the Missionary Herald, founded 1805.
Published by the United Church Board for World Ministries, 475 Riverside Drive, New York, N.Y. 10115

Message From The EVP

Janus-like, I found myself looking both backward and forward as I traveled through Sri Lanka (formerly Ceylon) and across Central India late in 1981.

In a consultation at Columbo of United and Uniting Churches sponsored by the World Council of Churches, we were presumed to be looking **ahead** to future possibilities in Christian unity. But we did more looking **back** at our several traditions.

Among other things, a traditional Roman and Anglo-Catholicism haunted us. On one occasion Kenneth Woolcombe, Canon of St. Paul's and former Bishop of London, pointed an accusing finger and declaimed: "You Anglicans wreck every good union venture that comes along!" There was too little recognition of mission as central. Our context—a society 80 percent Buddhist, 10 percent Muslim, with growing polarization of rich and poor, Tamil and Singhalese—was virtually ignored.

Doctrinal consensus—that is, agreement on doctrines inherited from 2000 years of intra-Christian quarreling—was given high priority. But most creative theologians today—Roman Catholic, Lutheran, Reformed or whatever—are turning away from old fixed positions, reconceiving the meaning of traditional symbols (verbal and sacramental) and taking account of the theological challenge and stimulus of other faiths.

By contrast, a missionary thrust toward the future was evident as I spent several days driving through the towns and villages of Orissa and Madhya Pradesh. Congregations are growing, and new churches starting, particularly in the Khond Hills, beautiful low mountains which form the eastern escarpment of India's great central plateau. Here pastors journey tirelessly on motorbike and on foot to nurture local leadership and provide pastoral services for congregations among the Kui-speaking people. One of them told me of walking as much as 30 miles in one day over mountain trails to reach an expectant gathering.

These people are just emerging from tribal life and a rather primitive economy into the Indian mainstream. The depredations of wild elephants on their crops and the danger of surly bears on their trails are still part of their life. With educational levels very low, even the natural lay leaders who have been authorized to administer the sacraments and preach have difficulty providing spiritual leadership. More trained pastors, more resources for travel are badly needed. And when a village congregation builds a mud and stone church with its own hands, a bit of assistance from us helps put a strong-weather-proof roof over the walls.

A weekend in Jaffna, the very northern tip of Sri Lanka, brought a heart-warming look backward and forward at the same time. The very first place Bishop Ambalavanar took me was Tellipillai, where we visited the tomb of James Richards, one of the Haystack Prayer Meeting Five. For two days I moved among people who venerate the memory of the missionary founders and at the same time press forward with their own contemporary mission.

All over the old mission properties they are planting trees and vines and new institutions of service. Uduvil School, oldest boarding school for girls in Southeast Asia, and Jaffna College are adding fine new structures to their historic campuses. Social welfare institutions and agricultural projects develop to meet new needs. In waste lands to the south, new congregations are being formed among Tamil people displaced from plantations and facing severe social discrimination. Drawing strength from a great history, the church pushes forward on new frontiers to meet the challenge of its future.

David M. Stowe

REFUGEE CAMP

Continued from page 1

ers. But as darkness falls, the foreigners, each with a gasoline lantern, station themselves as camp guards through the night. Even so, with morning three women come to report that their husbands have been seized, as well as two daughters 12 and 18. Two refugee men are found hanging from trees.

Word has leaked into the outer world. Other members of the press in the capital city of Tegucigalpa hire a plane and truck and rattle into the camp at nightfall of the second day. "Never did any strangers look so good," says Jim Gittings.

For him and the other North Americans, their arrival meant safety and home. But in this frontier of Honduras the violence goes on. Women are still being shot. Men are still being strung up. One worker from the Catholic organization Caritas was recently killed and another tortured.

However, a continuing international presence has now been established in the camps to monitor and thereby (it is hoped) to restrain the violence of Salvadoran government troops from across the border.

Does the whole world yet know? "Until it does, and until it cares," says Jim Gittings, "the suffering of these helpless Salvadoran refugees—most of them women and children and elderly—will surely go on."

(Watch for Jim's full report in the March issue of A.D.*)*

"We Can If We Will"

Look at the map
Whom shall I reach
Too few hands
Too few feet
Not enough time
Too many tasks
A world full of need
No one to ask
So I falter

Read the tale
Five so naive
Knelt in the hay
Came to believe
God called them
Five alone
To win the world
To be Christ's own
And I wonder

Not like me
The willing five
Somehow braver
More alive
More able, yes,
It must be true
How else the strength
To see it through
The despair

With shrinking heart
I, like the one,
Take saner course
It can't be done
Then in the quiet
Finally still
I hear God say
I can
If you will

Becky Luther
Corporate Member
of the UCBWM
from Oregon

Capsule Report: 172nd Annual Meeting of Board

Photo: UCC Office of Communication

New UCBWM officers, from left: Ralph F. Tuller, president; Jane S. Inderstrodt, chairperson, Board of Directors; Ervin E. Milton, vice president; David M. Stowe

Hosted by the UCC's Indiana-Kentucky Conference, the United Church Board for World Ministries held its 172nd Annual Meeting last November in Louisville, Kentucky. For its theme, it harked back to the Haystack Prayer Meeting of 1806, which launched the foreign mission movement in the United States and to the confident words of its leader Samual J. Mills, "We can if we will."

In three thought-packed days, the 225 corporate members of the Board:

–elected the following new officers: **Ralph F. Tuller** of Massachusetts, president; **Ervin E. Milton** of North Carolina, vice president; and **Jane S. Inderstrodt** of Connecticut, chairperson of the Board of Directors;

–awarded Medals of Honor to **Jane H.** and **Theodore C. Feierabend**, medical missionaries in India since 1952. (See their picture on page 1.)

–gave $2750 as a special offering to the Harold Wilke Scholarship Fund for gifted handicapped (which makes a total of $33,205 out of a goal of $50,000);

–adopted a 1982 budget of just over $9 million, up 2.6 percent from 1981 but by no means keeping pace with the galloping inflation that plagues many nations where we work;

–deliberated on the role of the Board in implementing the two national priorities voted at the 1981 General Synod, peace and family life;

–pondered the meaning and implications of partnership with churches abroad not only in material aid and support but in specific joint actions on world issues such as peace and disarmament.

To the Annual Meeting we add a sorrowful postscript: Indiana-Kentucky Conference minister **Harry W. Bredeweg**, a thoughtful, caring, and genial host, died suddenly in mid-December. We are grateful for his special ministry to us in Louisville and in a very personal way we mourn his going.

Charles Hein Becomes Head Of University in Zaire

An honor and a major new task have come to Charles T. Hein, UCC missionary known throughout Africa for his important work in literacy. Late last year he was inaugurated as rector, or president, of the University of Kinshasa in Zaire. the key university in this large Central African nation.

For many years Chuck and his wife Gaby have been based in Kenya, where Chuck has headed the Afrolit Society, providing training, consultancy, and information services to literary programs run by both governments and churches. He was invited by leaders of the church and the government in Zaire to head this important university in the nation formerly called the Belgian Congo and independent since 1960.

Congratulations to you, Chuck, and warm good wishes to you and Gaby in your new post.

MISSIONARIES' NOTEBOOK

MARSHALL ISLANDS

Why do you missionaries go to change people? Aren't they happy as they are?

This is one of the common questions **Dick and Nan Engstrom** on the island of Majuro get from church friends, and here they try to answer it:

"Many changes have come and more are coming to the Marshalls, whether we are here or not. The church here requests that someone come to provide training and materials for their people. One Pacific pastor has said, 'We cannot stop changes from coming. Change will only spoil our life and the life of the church if we do not know about it and prepare for it. Unexpected change that comes quickly can knock us over, or if we sleep through change we will not understand what it is all about when we wake up.' We seek to help people recognize which changes are harmful and which bring a better way of life."

TANZANIA

Charles and Joy Lord are in Mbeya where Charles teaches theology, Bible and English at the Moravian Theological College. Here is a glimpse into a third-year theology classroom:

"Charlie is teaching eschatology (last things) and revelation. The topic is whether the human spirit continues after the death of the body or not. Most of the students have no doubt about it at all. One student said he knows a man who has died and come back to life several times. Other students say magicians (witch doctors) can transport themselves to a place hundreds of miles away in a flash and then come back again. They say special magic is put in a grave to keep witch doctors from removing the body and using it in their work.

"They asked me (Charlie) if I believe these things can happen, and I said, 'I have never seen proof of this kind of thing, and I don't believe that magic things happen.' "

(This is a tantalizing beginning. It would be fascinating to hear Charlie in class on the Resurrection and miracles of Jesus. Doing Christian theology in a culture very different from our own brings special challenges and often great enrichment. –Ed.)

TURKEY

Sherry Lowe is in her first year of teaching at the Uskudar American Girls' School in Istanbul, Turkey. In this paragraph she assesses one aspect of her first few months:

"A few of the advantages for me personally in living here are: 1) the opportunity for experiential learning—much more interesting to me than taking a course on the Middle East! 2) the opportunity to let people know some Americans first-hand (many see "Dallas" and think most Americans are like J.R.!) 3) the opportunity to work with people who have similar values, such as living moderately, lowering consumption of material resources, and working for equal rights and choices for all people.

"I like to think that I'm contributing some to the solutions instead of creating some of the problems."

JAPAN / CANADA

Last fall UCC missionary Aiko Carter of Tokyo was chosen to represent the Women's Committee of the National Christian Council of Japan (Kyodan) in leading workshops for the United Church of Canada on the theme "Nuclear Proliferation and the Christian's Response." Only two women were chosen for this mission, Aiko and Ms. Lina Volkus from Papua, New Guinea.

In numerous speeches and appearances on TV in western Canada, Aiko tried to convince people of the negative effects of uranium mining in relation to the third world and the unacceptable risk of even low level radiation. As a Japanese, she cited the experience of A-bomb victims in Japan at Hiroshima and Nagasaki and the long-range effects of low-level radiation.

Canada has been involved in the production and shipment of uranium to the U.S. for bombs ever since the 1940s, Aiko points out. In February 1980, the provincial government of British Columbia passed a seven-year moratorium on the development of uranium properties, which some groups are now attempting to lift. Elsewhere mining of uranium continues, and the Saskatchewan Conference of the United Church of Canada has confronted their government on the issue with this resolution:

> **"Saskatchewan uranium is contributing to the alarming problem of nuclear weapons proliferation and the threat of nuclear war. This is contrary to what we stand for, and therefore we have to do everything in our power to change this situation."**

As they met with various groups, Aiko and Ms. Volkus discussed nuclear weapons, disarmament, and nuclear energy. "Consciousness-raising is where we must begin," says Aiko, "if we are to build a network of protest against nuclear proliferation as a Christian response."

REFUGEES . . . myth and fact

There's a myth going around the United States that "tidal waves of refugees" are landing on our shores. This myth makes people think that all refugees want to come to the U.S. and that our country is almost alone in responding to the world refugee crisis.

Nothing could be farther from the actual situation. Most refugees move only far enough to escape immediate conflict or persecution. Nearly 90 percent of them move within or between third-world countries. Out of approximately 16 million refugees in the entire world last year, half were displaced within their own country.

Where the refugees are

Here are the hard facts for 1981:

–Somalia had 1.3 million Ethiopian refugees;

–Sudan had more than a half million from Ethiopia, Uganda, Chad, Zaire;

–Zaire had 350,000 from Angola, Uganda, Burundi, Ruwanda, Zambia;

–Tanzania had 156,000, most of them from Burundi;

–Neighboring countries had up to 300,000 from El Salvador;

–Pakistan had more than two million from Afghanistan.

Most of the third-world countries providing asylum are among the poorest in the world. Somalia, for example, with a refugee population of 1.3 million has a per capita gross national product of $130. Compare that to the U.S. with a refugee population of one million and a per capita gross national product of $9,700. The developed countries with their much greater wealth, organizational capacity, and resources are far from alone in their generosity. But the concern, cooperation, and humanitarian spirit of the poor nations are sometimes overlooked by those of us who live outside the third world.

A winter appeal

This month the UCBWM broadcasts a special appeal on behalf of two refugee families:

Ali Mohammed Murad of Afghanistan came to the U.S. last March from Pakistan and settled in Brooklyn, N.Y., with a friend. Although he has a bachelor's degree in geology and experience as a geologist and geo-physicist, he has been able to find work only as a laborer at $4 an hour. Left behind in Pakistan are his entire family and his brother's family–his wife, mother, six children, brother, sister-in-law, and their eight children. In spite of long efforts, we can so far find no sponsor ready to take on 19 Afghans. Can you help?

Late in January **Nguyen The Binh** from Vietnam, his wife, seven-year-old son, and 31-year-old brother will arrive in Los Angeles but have no sponsor. Mr. Nguyen, a truck driver, has had seven years of schooling. His wife, a wool knitter, has also had seven years. His brother, a ship's mechanic, has had 10 years. All know some English, for they have been studying it for over a year in a Hong Kong refugee camp.

Photo: Photoreporters, Inc.

Refugees from Afghanistan

Can you, your church, and your community find sponsors for these two families who so desperately need help? Better yet, can you take on the task of sponsorship yourself? If not these, will you consider others? On our docket right now are 14 other cases involving more than 30 people, all assigned to the UCC for resettlement. Please get in touch with Lloyd Van Vactor, UCBWM, phone (212) 870-2169 or -2701.

One Great Hour of Sharing

This year's poster for One Great Hour of Sharing shows Sister Vicina of India, who went to Ethiopia some years ago to help start work as a Missionary of Charity, the Roman Catholic order founded by Mother Theresa of Calcutta. The older woman in the picture was brought to the sisters' hospice, located in a poor quarter of the capital city of Addis Ababa. She had no place to live and was thought too ill even to survive. But thanks to the Missionaries of Charity she recovered.

Through One Great Hour of Sharing we support such work as this–ministries to the hungry, disabled, ill, and neglected all over the world.

Audrey C. Smock

Corporate Social Responsibility And the Pursuit of Human Rights

Should an American corporation or bank operate in a foreign country whose government engages in flagrant abuses of human rights when its continued presence there requires it to aid and support the incumbent regime? This question underlies a shareholder resolution filed by the UCBWM requesting BankAmerica, of which it owns 11,000 shares of stock, to issue a report to stockholders disclosing details of the Bank's political involvements in Guatemala.

Guatemala's government has been criticized for flagrant human rights abuses by the United Nations, the International Commission of Jurists, and other respected human rights agencies. Amnesty International, recipient of the 1977 Nobel Peace Prize, has calculated that, since 1978, 5,000 persons–mainly opposition figures–have been tortured and assassinated in "a deliberate and long-standing program of the Guatemalan government." On June 24, 1981, 56 members of the U.S. Congress wrote to the Secretary of State expressing concern over Guatemala's "consistent pattern of gross violations of internationally recognized human rights." Documentation of human rights abuses by the State Department has rendered Guatemala ineligible for U.S. military assistance since 1977.

The Bank of America (the name of the BankAmerica subsidiary within Guatemala) is the largest bank and the second largest source of agricultural capital in Guatemala, second only to the Guatemala government. Its privileged position is linked to its exemption from loan ceilings imposed by the government on Guatemalan banks and to its close relationship to the governing elite. In discussions with the World Issues Office the bank has not denied making at least one major loan to a plantation owned by President Lucas Garcia and helping finance a multi-million dollar housing development for Guatemalan military officers in a joint venture with the Guatemalan Bank of the Army.

Evidence has been provided to the UCBWM that the Bank of America has supported a conservative business organization "Amigos del Pais" (Friends of the Country) described as a "right-wing pressure group" by the *Washington Post* and as "equivalent to the John Birch Society" by Guatemala's former vice president, Villagran Kramer. The Friends of the Country, registered as a foreign agent with the U.S. Department of Justice, has actively lobbied the U.S. Congress for renewed military aid to Guatemala. Officials of the bank did not deny that executives of Bank of America in Guatemala had been members, but they claimed that such memberships did not violate the Bank's policy of political noninvolvement because the Bank did not pay for the memberships.

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Human Rights and Nuclear Weapons

by Cynthia Goheen

(The author of the following editorial, Cynthia Goheen, is a UCBWM intern this year in the World Issues Office. She graduated from Williams College in 1981.)

The notion that human rights must be respected has fallen on hard times. In nations as diverse as Poland, Somalia, and Guatemala, people live in dread of tomorrow. Whether the fear is caused by martial law, hopeless malnutrition, or a murderous unpredictable "security" force, in each case human rights are violated.

Furthermore, oppression is not always where we in the United States expect to find it. We are used to thinking that *our* human rights are guaranteed and that oppression is something perpetuated by authoritarian regimes. We feel uncertain about how to respond to disturbing trends afoot in our own country.

Let me mention a single area: The present administration's seemingly insatiable appetite for funds once used to ease the pain of those who are casualties of our economic system reduces millions of our fellow citizens to hopeless poverty. Yet the defense budget is increased to a level not seen since the days when we were waging a war in Vietnam. The rationale: our nation must continue to play its role as guarantor of peace and liberty.

But what liberty is there for the child who, no longer able to afford school lunch, goes hungry? And what peace exists for the one-fifth of the world's people who live below the subsistence level? When we would rather buy jet fighters than school lunches or health care, what kind of peace are we advocating?

It is all very well to grieve for foreign victims of repressive acts and denounce their oppressors. But our denunciations will have a hollow ring until we are committed to do something about the whole reality of oppression. That reality includes the fact that our government leaders today consider as viable options nuclear tactics that could result in the death of millions and render the earth unfit for human habitation. U.S. military policy contends that the ends justify the means. This is to say that, in order to preserve our "freedom", genocide is accepted as a legitimate option.

As citizens we are accountable for the consequences, whether or not we

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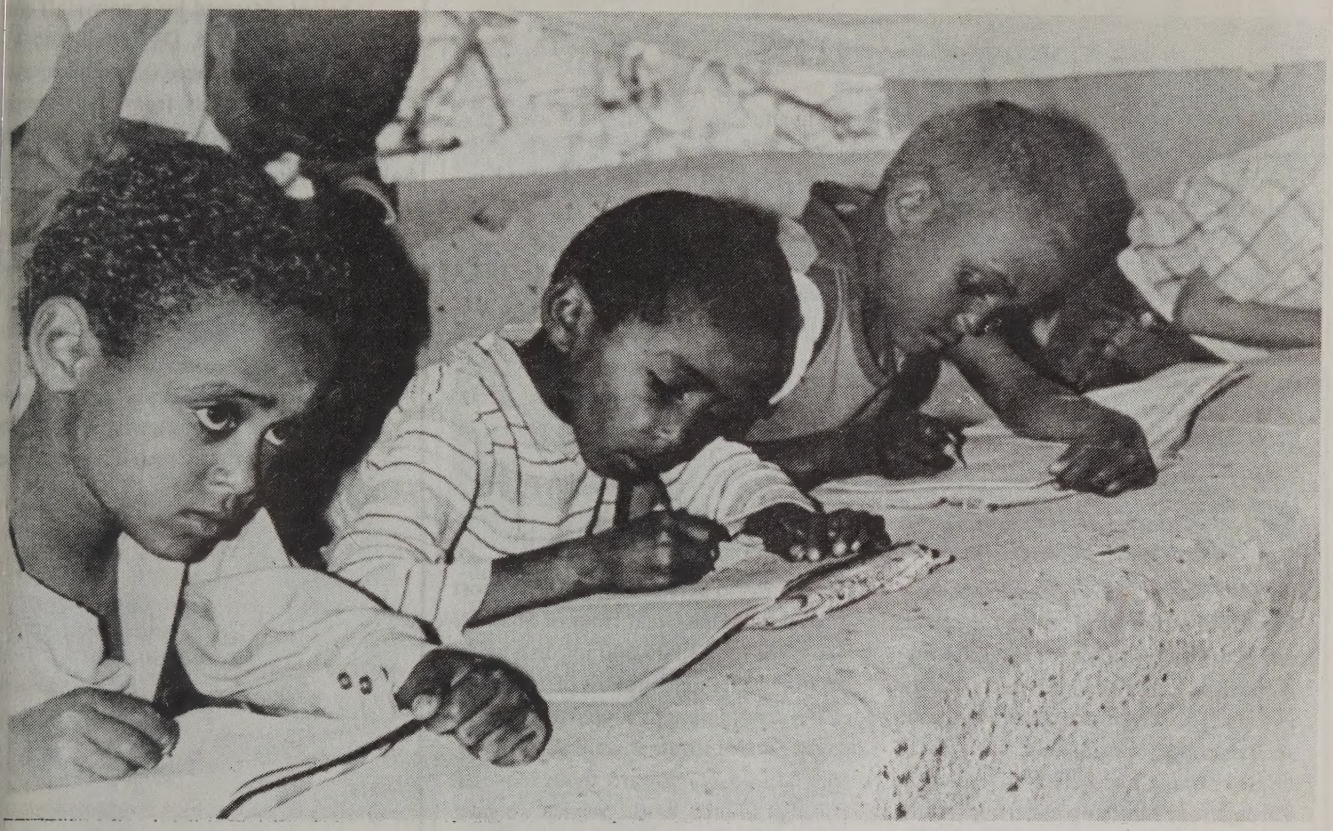


Jesus saw parables in many of the everyday events of life about him. The 21st chapter of St. Luke, for example, records the story of persons going to the treasury of the Temple to give their gifts. Jesus watched and then pointed out the difference between the wealthy who made large donations and the widow who gave all that she had.

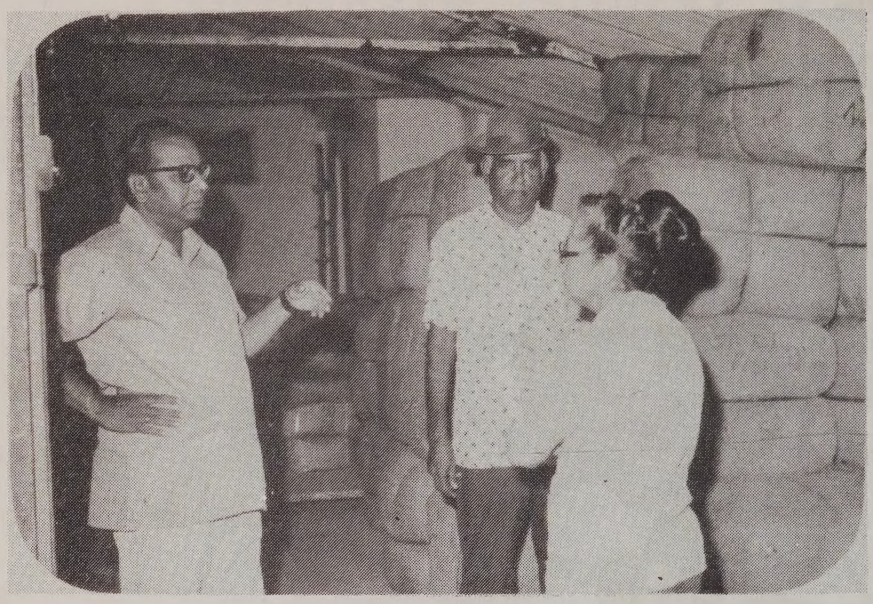
We in the United Church of Christ have not given all that we have to meet the needs of the poor, but neither have we given sparingly. The total giving in 1980 was $3,445,774. During the **first nine months** of 1981, giving to One Great Hour of Sharing and gifts directed to special purposes amounted to $2,600,531. The 1981 report must be written before the books close for the year. These figures and the categories in which the money was spent in 1981 are shown below.

Because the opportunities for service are always greater than our resources, our expenditures always equal the income. We, in the Division of World Service, United Church Board for World Ministries, have no funds other than those contributed by the members of the United Church of Christ, and we try to send the money on its appointed way to minister as soon as it is available. In one instance, the church of Uganda, coming out of a long period of disaster, requested assistance in the amount of $4,195,000, which was far more than we could provide. However, this request had to be carefully, and prayerfully, worked out.

The hungry, the thirsty, and the homeless are still more numerous than we have resources to assist. The records show that we have achieved much. Yet, there is still much that we can do through the church—which is one throughout the earth.

	1980	January 1 to September 30, 1981
Receipts		
One Great Hour of Sharing	$2,333,627	$2,151,152
Directed Gifts	1,112,147	449,379
	$3,445,774	$2,600,531
Expenditures		
Disaster Relief	$1,114,499	$286,500
Refugee Service	150,530	171,504
Social Service	263,827	194,720
Development	1,916,918	1,947,807
	$3,445,774	$2,600,531

Disaster Relief. $286,500



Because of churches working in partnership around the world, church members can contribute to disaster relief almost immediately. The news of the earthquake in Italy is no longer in the headlines, but we responded immediately when that disaster struck. Recovery is still going on. Through our church partnerships with military chaplains, a United Church chaplain in Naples called for clothing and blankets for Italy after it seemed that these needs had been supplied. And we responded!

Much of the income from Directed Gifts in 1980 was for the disaster in Kampuchea. Now we are responding to other disaster-struck countries. For example, at a meeting in April of 1981, someone raised this question: "Why can't the churches respond to the tragedy in Sudan, Djibouti, and Somalia (Horn of Africa) as they did to Kampuchea?" We can! However, sometimes we are overwhelmed or frustrated by the immensity of the needs and our own subconscious question, "Does it really get there?" One answer comes from our partner in Greece. After the Greek earthquake and our initial response, she wrote, "I must admit that I had not thought I could have asked for such help from people outside our community."

Church World Service, which we support through our One Great Hour of Sharing, was asked for $3,906,000 for disaster relief in the first nine months of 1981. All of the denominations supporting Church World Service together were able to give only $1,005,717 toward those requests. Through Church World Service we gave additional monies for disaster relief, but this money went toward disasters which occurred before 1981.

Disaster preparedness is one way to be able to respond quickly. Our partner agency in India, the Church's Auxiliary for Social Action (CASA), worked out a plan so that clothing, blankets, and cooking utensils would be stored and immediately available in the event of disaster. In the picture, Major Michael, the director of CASA, is showing one of the storehouses to Hazel Johns of our UCBWM. When we respond to a disaster in India, Major Michael replaces the goods in readiness for the next disaster, which is sure to come.

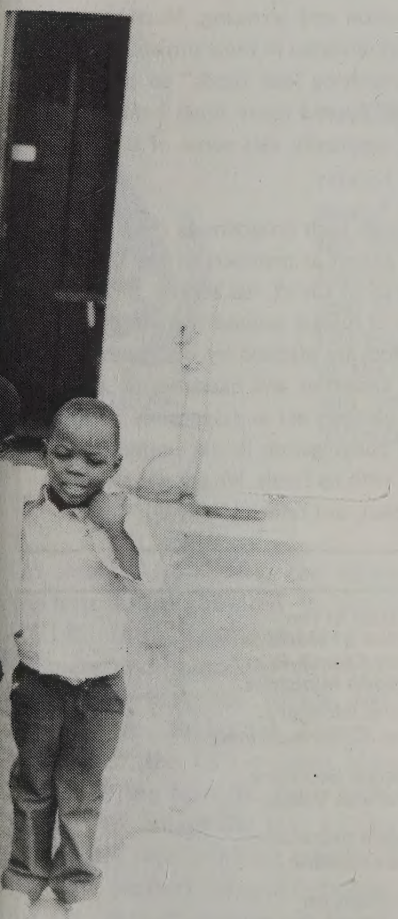
During the first nine months of 1981, we helped to respond to 32 major disasters. In addition, we continued our aid to Kampuchea, Zimbabwe, and the Horn of Africa.

The refugee situation is in turmoil
being addressed by a new staff m
of the UCBWM, Dr. Lloyd Van V
Part of the refugee turmoil is a res
changing signals from the Amer
government concerning our atti
toward refugees who want to com
United States. For the first time in
years, we have become a "country
asylum." This means that Haitians
dorans, and Cubans have fled to
United States directly from their
countries.

We have been engaged in helping r
who were first screened in centers

e else; we then provided sponsor-
through congregations. Now we
assist in the care of these new refu-
while they are in holding areas. At
oint, we at the UCBWM assist Con-
ces to deal ecumenically in their re-
sibilities to refugees. We still need
regations who will sponsor refugees.
ne pastor reported, "We didn't get
ind of family we expected, but we
ll engaged in an exciting experience.
ecommend it to other churches."

red here are some Haitians in Florida.
are a broken family. Many like
need our compassionate outreach.

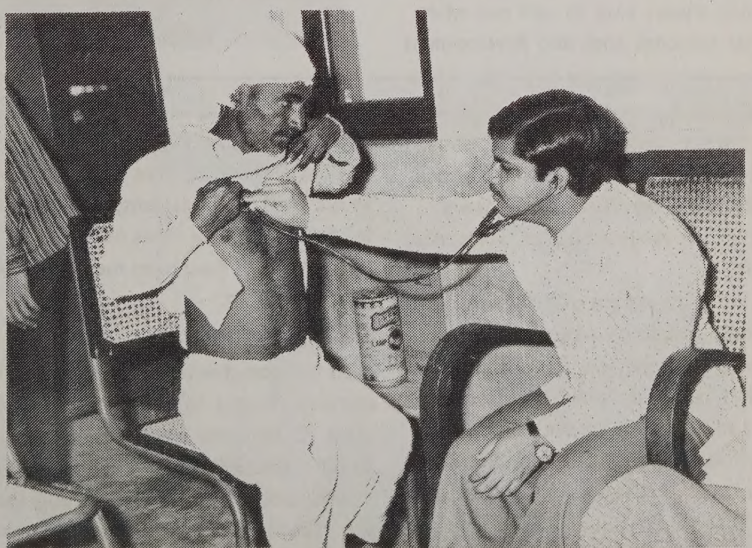


Social Service. $194,720

Most of our church's service programs grew out of the disaster of World War II. Now, through social service programs, we are able to avert some disasters. Epidemics of communicable diseases can be stopped by immunization. Tuberculosis can be treated routinely if detected. Even the dreaded leprosy need not take its toll if it is diagnosed and drugs are available.

This picture shows an Indian doctor examining a villager at the rural clinic operated by the YMCA in Hodal, India. We have contributed to the work of this clinic. In fact, the clinic's first building was constructed with funds from the Connecticut Conference as a memorial to the Rev. Jack Palangio, a Conference staff person well-known for his work in promoting the mission of the church.

Social service also encompasses family planning, a controversial issue for many countries. Some nations are working at it and need assistance—which we help to provide through Church World Service. As part of the whole sphere of "Women in Development," family planning helps to strengthen traditional family ties in the face of modernization of new nations and helps many parents face the grim reality that children might not be the economic asset they once were considered to be. Child health programs, which assure the survival of the child, are also part of family planning programs throughout the world. These children are waiting for an examination in the African nation of Zambia.



Development: $1,947,807

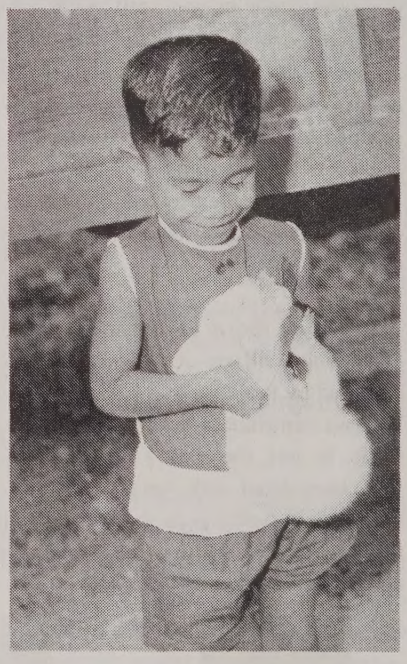
Jesus called fishermen to be his disciples. For centuries, harvesting the seas and lakes has been a major source of food. However, many things happen such as over-fishing and pollution, and capital investments can be lost in storms.

Since the eating of fish is not a new diet and since it provides ready protein, it is good to improve or restore the fishing practice where possible. One project doing just that is carried out by the Christian Council in Malawi. The picture shows the work of this project—a fishing project we and other denominations help to support.

We also help to support a similar project in both Hong Kong and mainland China. The Hong Kong Christian Council has been the architect of this fishing project. When one of the leaders of the project was questioned about the high cost of such fishing projects, he replied, "If the church wants to help to feed hungry people, they must know that it is going to cost money."

Another source of protein, and of some fun, is rabbit raising. Projects concentrating on rabbit raising have been underway in the Philippines, India, Belize, and other countries. There are times when prejudice must be overcome, but it is worth the effort because rabbits can convert many local green crops into protein.

It is not always easy to sort out when disaster response ends and development begins. We began working with the refugees in Palestine in 1948, and we are still at work. Now, our work is assisting in a sheep-fattening project and in land reclamation and terracing. Much of the money invested in these projects is kept in "revolving loan funds" so that the money is used many times before inflation eventually eats some of it away.



Through such programs as these which we support as members of the United Church of Christ, we address the problems of hunger around the world. The projects are planned by our partners in host countries and executed by them. Our partners act as responsibly as any local congregation in the United States does with its funds. We are not giving a handout, but rather a hand-up.

A PARABLE

Ask a person to clean a house, "Which would you rather use, a broom or a vacuum cleaner?" Obviously the answer would be, "A vacuum cleaner." It is more efficient.

There are many means of delivering compassionate assistance around the world. The most efficient way is through the church. Our cost is somewhere between 7 cents and 10 cents on the dollar for all promotional materials and administration. This is because church members do the same thing the world over. They band together and volunteer to get the work done. Ministers, supported by their local congregations, assist in the work of associations and conferences at no extra pay. In our own congregations, ministers and lay persons tell the news of the needs and the way needs have been met—**at no cost to the program.**

There are many "broom" methods advertised by non-church agencies. But the comparable cost of delivery is from 25 cents to 40 cents on the dollar. The church, through One Great Hour of Sharing and Directed Gifts, is still the way through which you deliver more of your dollar to the person in need.

The staff of the Division of World Service, United Church Board for World Ministries

General Secretary:
Alfred C. Bartholomew

Associate Secretary:
Lloyd Van Vactor

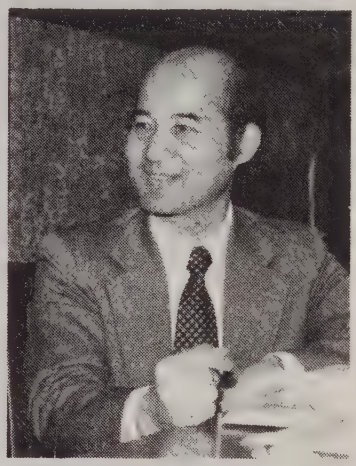
Program Secretary:
Gustav Kuether

Consultant on U.N. Affairs and Development:
Hazel T. Johns

For further information, write to the Division of World Service, United Church Board for World Ministries, Room 1643, 475 Riverside Drive, New York, NY 10115

WHOLE EARTH NEWS BRIEFS

United Church Board for World Ministries



When UCC president **DR. AVERY POST** visited Taiwan in December, he hoped to see **DR. C. M. KAO**, president of the Presbyterian Church in Taiwan, who was arrested in April 1980 for "harboring a fugitive," tried by a military court, convicted, and sentenced to a seven-year prison term. Dr. Post saw Mrs. Kao but was denied permission to visit Dr. Kao, whose imprisonment has raised an outcry among the world's churches against the increasingly repressive government of Taiwan. Dr. Kao recently wrote these lines: "During the darkest time of night, moonlight and starlight are clear and beautiful. When we spend peaceful days, we may forget to count many blessings. . . . In the midst of trial, however, through the love, concern, and prayers of friends both here and overseas, we have a fuller realization of God's grace."

1981-1990

WATER. Half of the world's people do not have access to a sufficient and safe supply of it. Every day **1 billion people** on earth drink contaminated water. Every year water-related diseases claim **25 million victims**, 15 million of whom are children. It is estimated that contaminated water or inadequate sanitation is responsible for **80 percent of the sickness** that chronically curtails people's ability to function. 1981 begins the United Nations' "International Drinking Water Supply and Sanitation Decade," and its goal is "Clean water and adequate sanitation for all by the year 1990." The emblem at left represents a single drop of water; and within it are 10 small drops, one for each year of the decade. UCC churches are concerned and involved in alleviation of the problem, and you too can help develop clean and adequate water supplies in many nations through your gifts to ONE GREAT HOUR OF SHARING. Read on.

On August 31, 1981, the village of Jamgaon in western India gathered to dedicate the HAPPEL WELL. In a great and joyous ceremony both villagers and major government officials came in procession into the village, led by trumpet and drum. Mr. Sudakhar Telore, rural community worker of the UCC-related Marathi Mission, told the gathering how **St. Peter UCC in Amherst, Ohio** wanted to "share the love of God" by helping the village get safe drinking water. The well is named for **Rev. Robert Happel** in honor of and thanks for his 40 years of service. In the picture, villagers are explaining to chief guest Mohanrao Patil, top official of the Sholapur District, about the bore well and water tank that will be built.

Development Foundation of Turkey Wins Award in Netherlands

Tarsus poultry worker

Just before Christmas Altan Unver, head of the Development Foundation of Turkey (DFT) and long-time colleague of the United Church Board for World Ministries, travelled to the Netherlands to receive a special award given yearly for work contributing notably to development, especially rural development, in third-world countries.

The Jaap Van Praag prize was given by HIVOS (The Humanistic Institute for Cooperation with Developing Countries) in recognition of DFT's pioneering work with poor farmers in setting up a village-level poultry project in Tarsus. The model developed in this project has now been adopted by the Turkish government and the World Bank as the basis for a national poultry program in Turkey.

A central idea of DFT is that small farmers should be granted loans rather than simply a few big farmers with "chicken factories." When a team from the World Bank visited the Tarsus project, they recommended that the Bank's loan be given only if the Tarsus project were duplicated throughout the country.

The pace is quickening. In 1981, 90 farmers were cooperating to produce 800,000 broilers; in 1982 the numbers will increase to 210 farmers and 2,400,000 broilers; and by 1983 to 575 farmers and 6 million broilers. New parent stock houses, a hatchery building, and a feed mill are being built. The UCBWM's Division of World Service has advanced a loan for the purchase of hatchery equipment, and this will be repaid out of the farmers' profits.

Indeed, the UCBWM has supported and encouraged the work of the DFT since its beginning nearly a decade ago. Since that time the Foundation has been quietly revolutionizing village life in several parts of the nation with new techniques in livestock breeding, dairying, and bee-keeping in addition to poultry raising. For village women there are programs in literacy and homecraft. The Foundation has also helped the Turkish government in family planning and rural health studies, developing models for mobile team units.

Altan Unver, founder of the DFT, is a graduate of the UCC-related Tarsus American School, where we have long had missionary personnel and where community service and concern for society are essential parts of the total educational scene.

Caribbean Churches Will Call for Zone of Peace

"The Caribbean Church has been mandated to give humanitarian support to movements combatting political violence against the region's peoples," says Gustav H. Kuether, UCBWM interim secretary for Latin America and the Caribbean. These words are part of his report on a general assembly meeting of the 29-member Caribbean Council of Churches held in Curacao in November, a meeting attended by more than 300 men and women from 27 countries. The Caribbean Conference of Churches (CCC) speaks for some five million Christians in the Caribbean area, both Protestants and Catholics.

In addition to its action on regional violence, the Conference proposed a resolution (and expects approval after committee study) urging that the Caribbean become a "zone of peace." This will mean a call to the churches and to the CCC itself to request the United Nations to declare the Caribbean a "zone of peace." It will also ask the governments of the region to commit themselves to three things:

1) non-participation in the development of nuclear weapons and their emplacement in the Caribbean/Latin American area;

2) pursuance of a policy of genuine non-alignment;

3) a policy of military non-intervention among Caribbean territories and from outside.

With a surprising resemblance to a UCC synod at work, delegates also passed resolutions on these subjects, among others: family life, children's rights, the negative image of women presented in advertising, ideological pluralism, refugees and migrants, and the operation of multi-nationals.

At the next general assembly meeting in 1986, it is hoped, says Gus Kuether, that delegates will be able to evaluate *actions* as well as great ideas.

RICHARDS CAUTIONS PASTORS ON NESTLE LETTER

Pastors of the United Church of Christ and other denominations supporting the Nestle boycott have received a letter from the Nestle Company implying that there is no reason to continue the boycott. In describing recent company policies and practices in marketing infant formula, the company gives the impression that it is now abiding by the International Code for Marketing of Breastmilk Substitutes. This code was adopted by the World Health Organization in May, 1981 by a vote of 118 to 1, with the U.S. casting the lone dissenting vote.

UCC hunger action coordinator Neill Richards sounds a warning to pastors and congregations about the subtly worded materials sent out by Nestle. While the company states that it supports "the aim of the code" and will abide by codes enacted by individual nations, Richards points out that this means simply that they will not act in

Continued on page 16

IYDP & FTO '82

It is estimated that there are approximately 10,000 blind children in the small island nation of Sri Lanka. Very often these children are kept indoors, isolated from the rest of the world because of superstition and their parents' ignorance of ways to help them. In 1956, in the town of Kaithady, a Christian school was established to help such handicapped children, the Nuffield School for the Deaf and Blind. One of its goals was to train blind children so that they could be integrated into the normal school system as quickly as possible. Nuffield has succeeded. Some of its students have gone on to university. Others have taken vocational training and craft work in order to become independent.

But the only fully-trained staff member is the principal, J. S. David, who with Board help took special training at Perkins Institute for the Blind in Watertown, Mass., as well as completing his master's degree in Northampton in education of the deaf. None of the other teachers are trained, partly because there is no training available in Sri Lanka. The school urgently asks our help in sending its teachers abroad for training in South India, England, or the United States.

The title at the top of the column is not a secret code. It means simply: "International Year of Disabled Persons and the Family Thank Offering for 1982." Officially the United Nations International Year of Disabled Persons came to an end on December 31, 1981, but long ago the UCBWM began planning how to put into practice our pronouncements on mainstreaming the world's disabled. From the Family Thank Offering in 1982, the Board hopes to receive $125,000, and this will be divided among the following projects:

East and Southeast Asia: Network development and leadership training, $33,000. Programs funded will provide exchanges for leaders of existing rehabilitation programs and organizations, training opportunities for workers in rehabilitation, and graduate programs for gifted disabled persons.

Photo: LWF/WS

Center for handicapped children, Hong Kong

Africa: Expansion of project providing artificial limbs to handicapped in Zaire ($10,000); increased service for leprosy patients in Angola and Ghana ($10,000); expansion of educational and craft programs for the blind in Ghana ($10,000).

Latin America and the Caribbean: A grant of $8,000 to an ecumenically supported school for the deaf in Paraguay; $4,000 for a center for the mentally retarded in Chile; $7,500 to help begin vocational training in a unique school in Peru which aids children and adults who have many kinds of physical and mental handicaps.

Europe and the Middle East: Expansion of a counseling program for parents of spastic children, Athens ($8,000); a new training center for older retarded children (16 and up) in Istanbul ($15,000).

Southern Asia: Training for three teachers at Nuffield School for the Blind and Deaf, Sri Lanka ($19,500)—see above.

Though IYDP came to an end with the calendar year 1981, you can carry it on in your home and your church through the Family Thank Offering, remembering these specific worldwide services for the handicapped that will receive a needed boost through your concern and your dollars.

CORPORATE SOCIAL RESPONSIBILITY—continued from page 6

BankAmerica exerted unprecedented pressure on the UCBWM and its co-filers to refrain from filing the resolution. Although the resolution merely requests information, the Bank sought to block public discussion of its involvement in Guatemala. Officials of BankAmerica in San Francisco even alleged that public airing of the churches' criticisms of the Bank's operations in Guatemala would threaten the welfare both of religious personnel and bankers resident in Guatemala. In early January the Bank informed the UCBWM that it would issue a report, apparently because officials considered it less threatening to describe its operations in Guatemala and its relationship to the military in the context of a general publication than to print the UCBWM resolution in the proxy materials sent to all shareholders. While the UCBWM and its co-filers welcome this offer of disclosure, especially if the Bank addresses the issues raised in the resolution, the church shareholders also continue to be concerned about the issues raised by the Bank's political involvement in Guatemala.

(Audrey Smock is World Issues secretary for the UCBWM.)

Chronicle

APPOINTMENTS

Australia

E. Jane and William H. Daniels, pastor (William), Benella Parish, Victoria Synod, Uniting Church. Associate, 3 years. Home church: Mayflower UCC, Detroit, MI.

Honduras

Edwin T. and Roberta H. Doughty, general assistance, Yoro. Volunteer, 3 months. Home church: Second Cong'l Church, Norway, ME.

India

Virginia A. Garnett, medical trainee, Evangelical Mission Hospital, Baitalpur. Volunteer, 4 months.

Mexico

Margaret M. and William F. Reitmeier, pastor of winter English-speaking congregation (William), Congregational Church, Mazatlan. Volunteer, 5 months. Home church: UCC, Scribner, NE.

Philippines

Karen M. and Richard M. Vaught, chaplain (Richard), Brokenshire Hospital, Davao City. Volunteer, 3 months. Home church: St. John's UCC, Powhatan Point, OH.

Tanzania

Mark Day, dairyman with Mennonite Central Committee. Associate, 3 years. Home church: Cong'l Church, Monroe, CT.

Western Samoa

Margaret L. Smouse, teacher with Peace Corps. Affiliate, 2 years. Home church: UCC, Kent, OH.

Zimbabwe

Nancy C. and Charles C. Wallick, physician (Nancy), teacher (Charles), Mt. Selinda. Volunteer, 1 year. Home church: Cong'l Church, Collbran, CO.

FURLOUGHS

Vivian Era Adzaku (Ghana).

Dick V. and Marvel J. Fagan (Philippines), 3 months beginning November.

Carol A. and Lawrence C. Gilley (Swaziland), 6 months beginning November.

Nancy M. and Richard W. Sales (Botswana), 9 months beginning December.

Fernie M. Scovel (Turkey), 3 months beginning January.

COMPLETION OF TERM

Martha H. Butkofsky, Turkey (1980-1981) and West Germany (1978-1980)

William Downey, West Germany (1977-1981)

Deanne F. Farrin, Honduras (1981)

Terry A. Hollenbeck, Honduras (1981)

A. Donn and Chelsea R. Kesselheim, India (1978-1981)

Edward C. and Frances L. Riggs, India (1942 - 1981 Ed, 1946 - 1981 Fran). Retirement.

Webster and Charlyn Sill, Taiwan (1981)

Abigail Snyder, Honduras (1981).

DEATHS

Minnie Louise Gadt, a missionary in India (1926-1968), died November 13, 1981 in Higginsville, Missouri at the age of 84.

Sister Minnie Gadt worked as a nursing superintendent at the first hospital of the Central India Mission that was established at Tilda. She began her work in the doctor's garage which served as the hospital until a building was constructed. When a nursing school later opened, she became its director and developed the school into a highly efficient institution. In 1961 the Mid-India Board Graduate School for Nurses at Indore requested her services and she worked there until her retirement.

Surviving are a brother, Henry (1711 Lipper Ave., Higginsville, MO 64037), a sister, Louise Ehlebracht (John Knox Village East, Highway 13 and Truman Rd., Higginsville, MO 64037), and a niece, Mrs. Otto Knapheide, of Brentwood, MO.

Clarence E. Heffelfinger, a missionary in China (1920-1928), died on November 11, 1981 in Milton, Pennsylvania.

Dr. Heffelfinger was a teacher in the Schenchofu Hunan Province. After his return to the United States, he taught at Washington and Jefferson College, Center College in Kentucky, and Union College in Tennessee.

Dr. Heffelfinger is survived by two sisters, Elva and Pearl (123 Locust St., Milton, PA 17847).

Bessie L. Lyman, a missionary in Turkey (1913-1953), died on October 25, 1981 in Concord, New Hampshire, at the age of 99.

Mrs. Lyman organized the music department at the Marash Girls' College in Turkey. In 1934 Bessie and James Lyman moved to Istanbul where they continued their work among Armenians and Turks. Following World War II the Lymans returned to Turkey and she taught Bible classes and contributed her musical talents to the area. Her last ten years in Turkey were spent at the Bible House in Istanbul where she worked in the library and treasury department and substituted for furloughing teachers in Talas.

Mrs. Lyman is survived by her sister, Mildred Priest (RFD, Marlborough, NH 03455) and a nephew, Rev. R. B. Hardy of Bridgport, CT.

Marion S. Thomas, a missionary in India from 1929 to 1964, died on November 20, 1981 in Australia at the age of 83.

Mrs. Thomas and her husband Horace served in Madura where Dr. Thomas was on the staff of the hospital then was physician at Kodaikanal School. Mrs. Thomas devoted many hours of work to the Kodaikanal Mobile Medical Unit which carried on health work among the hill villages. She also worked in the fields of nutrition and as a nursing superintendent.

Mrs. Thomas is survived by three sons in Australia: Ian (82 W. Toorak Rd., South Yarra 3141, Victoria), Jeffrey (39 Wattle Valley Rd., Canterbury 3126, Melbourne, Victoria), and Alan (32 Murphy St., Gardenvale 3185, Melbourne, Victoria).

Anna M. Wilson, a missionary in China (1918-1950), died on November 18, 1981 in Claremont, California at the age of 91.

Mrs. Wilson was an assistant professor at Yenching University in Peking. She also served as director of social projects and developed large work centers which provided the funds for a wide variety of educational, religious, and medical activities. Her husband, Stanley, taught chemistry and was dean of the college of sciences.

Mrs. Wilson is survived by two daughters, Mrs. Allan M. Saunders (2285 Bunker Hill Dr., San Mateo, CA 94402), and Mrs. C. J. Mast (2335 Liloa Rise, Honolulu, HI 96822).

GIFTS RECEIVED IN MEMORY OF

Mr. C. Robert Avery
Dr. Frank A. Stone

Dr. Silas P. Bittner
Mrs. Hildegard Dietz
Mr/Mrs. Roy Rylander
Mrs. Myrtle Vedder

Mrs. Florence Braun
Mrs. Eileen D. Lischer
Friendship Village, Chesterfield, MO
Mr/Mrs. Carl J. Madlinger
Mrs. Hildegard Dietz
Mr/Mrs. Roy Rylander
Mrs. Myrtle Vedder
Mr/Mrs. Gerald Wefelmeyer
Mr/Mrs. Robert Mueller
Rev. Theodore Van Dyck
Mrs. Allen O. Miller
Mr/Mrs. Stanley Patton
Fleur de Lis Chapter, ABWA,
St. Louis, MO
Mrs. Alene Sheppard
Mrs. Laura Clint
Mr/Mrs. A. D. Froning
Mrs. Lydia Weiland
Ms. Ruth M. Weiland

Ms. Louise Cobb
Mr/Mrs. Everett Blake

Mr. Edward Dirks
Rev/Mrs. Telfer Mook

Mr. Merle L. Easton
Ms. Carolyn Goddard

Rev. Roger Fischer
Rev/Mrs. G. H. Towle

Sister Minnie Gadt
Rev/Mrs. W. T. Baur
Ms. Naomi Blalock
Rev/Mrs. Telfer Mook

Dr. Mary Cushman
Mr/Mrs. Vernon Martens

Dr. Reginald Helfferich
Mrs. Allen O. Miller
Rev/Mrs. Telfer Mook

Ms. Anna Hohmann
Mrs. M. P. Davis

Mrs. Myra F. Kennedy
Mrs. Howard Murkett

Mr. Thomas Cole Killingsworth
Mr. Robert B. Eggleston

Dr. Robert W. Kingdon
First Cong'l Church
Wisconsin Rapids, WI

Mrs. Rose Koenig
Rev/Mrs. Telfer Mook

Ms. Katherine LeVan Kramer
Trinity UCC, Bethlehem, PA

Ms. Yasuko Kusunoki
Ms. E. Louise Aulenbach

Ms. Bessie Lyman
Mr/Mrs. Everett Blake

Mrs. Grace Matthews
Mrs. Dorothy M. Preble

Dr. Richard Maynard
Dr. Frank A. Stone

Mr. Harold Murray
Dr. Frank A. Stone

Dr. William Nelson
Mr/Mrs. Robert Ellis
Dr/Mrs. Don P. VanDyke
Rev/Mrs. Telfer Mook

Mr. John Newman
Mrs. Sandra Rooney
Mr/Mrs. Walter Hentzen
Mr/Mrs. J. A. Johnson

Ms. Dorothy Blatter Ross
King of Glory Lutheran Church,
Loveland, CO

Mr. Ferdinand H. Schlechte
Mrs. Emma Schlechte

Mrs. Florence Schutze
Dr/Mrs. Allen O. Miller

Ms. Anna Scott
Ms. Lavinia Scott

Mr. John Scott
King of Glory Lutheran Church
Loveland, CO

Mr. Robert E. Sewall
Mr/Mrs. Graham G. Alvord

Gottliet Siegentheler
Mrs. Rowland V. Rider

Ms. Dorothy Smith
Mr/Mrs. Graham G. Alvord

Mr. Harry Smith
Mr/Mrs. Frederic Fairfield

Rev. William R. Stevenson
Cong'l Church of Christ, Tyron, NC

Mr. G. Ross Thomas
Dr/Mrs. Frederick Munson
Rev/Mrs. T. Essenbaggers

Mrs. Maisie Van Vactor
Women's Board of Missions of the
Pacific Islands, Honolulu, HI
Asylum Hill Cong'l Church,
W. Hartford, CT

HUMAN RIGHTS

Continued from page 6

wish to be. Therefore, we must ask ourselves whether we agree with the Pentagon that it is our prerogative to exercise the nuclear option.

Do we have the right to threaten humanity and all the rest of God's creation with almost certain destruction in the name of our national security? Do we have the right to reduce human beings to mere abstractions—to "the enemy"—which we can consider annihilating without guilt, in the name of freedom for ourselves and our allies? If we assert that these are our rights, are we not making for ourselves graven images named "national security" and "our freedom"? Are we not ignoring Christ's compelling word: it is God's will that we live in peace with one another?

We ought to be aware of the assumptions about humanity and human rights that are implicit in government policy concerning the usability of nuclear weapons. If we reduce other human beings to an ideological abstraction, we deny not only the oneness of humanity in God but also the value that is implicit in each human life as God's creation. We deny the sacrosanctity of human rights. But if all humans' rights are not sacrosanct, then there is no good reason why you or I should expect others to respect *our* rights.

As Christians we are challenged to take a stand and affirm the viability of another option: peace—peace won not through preparation for war but through open-minded and open-hearted efforts to acknowledge and minister to the oppressor in ourselves as well as in others; peace won through a true effort to love those whom we have called our enemies.

Mr. Duane Waln
Mrs. Marian Waln

Ms. Gladys Williams
Rev./Mrs. Telfer Mook

Mr. William Sage Woolworth
Mrs. Leonette Wishard

Ms. Harriet Yarrow
Dr. Frank A. Stone

Mr. Wendell Yeo
Mr/Mrs. Ira D. Black

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Editor: Jane Day Mook
Assistant Editor: Judith Go
Typographer: Thomas Luhrman
Artist: Mary K. Dean

Whole Earth Newsletter is published three times a year by the United Church Board for World Ministries.

To the UCC minister: We hope that you will find the **Newsletter** useful for your church family. Will you please see that it gets to the chairperson of your Mission Committee when you have finished with it?

If you are now receiving **Whole Earth Newsletter** either as a single copy or in bulk, we shall greatly appreciate your sending $1 for each year's subscription to Ms. Judith Go at UCBWM.

Are We Doing Anything for Poland?

Yes, with other American denominations we in the United Church of Christ are sending relief supplies to Poland. Dr. Paul McCleary, executive director of Church World Service (CWS), has made a personal visit to the Ecumenical Council in Warsaw to discuss needs and aid.

Food supplies are being purchased by church agencies in Germany, Norway, and Sweden and are trucked directly to Polish villages and towns. The Council oversees distribution. By January 1 Church World Service had sent $100,000 for such food purchases.

Last November 6, CWS airlifted 183,000 disposable syringes and needles. They were purchased from a member of the UCC, who donated half the shipment.

Late in November, a joint shipment from Lutheran World Relief, the Mennonite Central Committee, and CWS left Hoboken for Poland. The CWS part of that shipment included blankets, overcoats, layettes, school kits, personal hygiene kits, and soap. The ship docked and was off-loaded on December 6, and the cargo was distributed to five regional centers before martial law was declared.

In November and December the Division of World Service of the UCBWM gave $13,000 from One Great Hour of Sharing and "directed gifts" for food purchases and $17,000 for blanket purchases.

In this hard winter the crisis is not over. Directed gifts for relief purposes will be forwarded as quickly as possible, and replenishment of OGHS funds from this year's offering will make possible a continued ministry where the need is very great.

Alfred C. Bartholomew
General Secretary, Division of World Service, UCBWM

UCBWM OFFERS OVERSEAS PROGRAM FOR SEMINARIANS

In a three-year experiment starting this year, the UCBWM will offer a limited number of fellowships annually for UCC seminarians to study for a year in countries of the third world.

Started with $15,000 from the Board's special funds, the Program for Theological Study in the Third World is designed for students who have completed at least one year toward a Master of Divinity degree. Each fellowship will pay for transportation and up to 60 percent of tuition, room, and board. Twenty-two seminaries in third-world countries have been invited to participate.

Applications for 1982 have already closed, but applications for 1983 may be submitted. For more information write Overseas Personnel Office, UCBWM, 475 Riverside Dr., New York, NY 10115.

For the latest news and comment about UCC ministries around the world, all you have to do is pick up the phone and call the

UCBWM
NEWS LINE

(212) 870-3257

NESTLE LETTER – continued from page 12

actual violation of law. But, he goes on, **Nestle's internal policy is not yet in conformity with six of the code's eleven articles.**

It is important and would be helpful, Richards suggests, to have a clear statement of Nestle's position on each article of the code. The UCC and its colleagues in the boycott, which now include the American Baptists, the Christian Church (Disciples of Christ), the United Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S., the Church of the Brethren, and the Unitarian-Universalist Association, have repeatedly asked for a chance to meet with Nestle about the specifics of their position. So far their request has not received a response.